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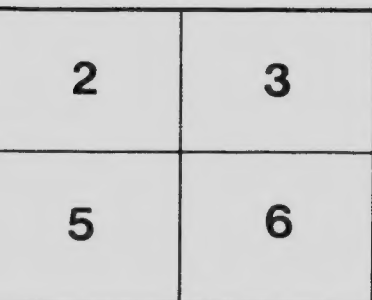
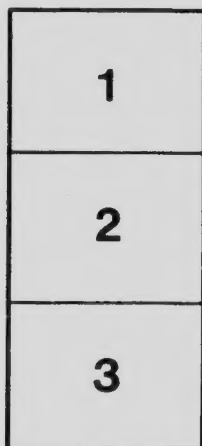
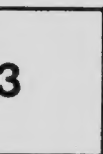
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A
BRIEF STATEMENT
of the
DOCTRINE & POLITY
of
The United Baptists

CONSISTING OF THE "BASIS
OF UNION" AND SCRIPTURE
REFERENCES THERETO.
1908.

NOTE.

This statement of the DOCTRINE and POLITY of UNITED BAPTISTS has been prepared to supply a need felt by the pastors of Shelburne County of something in cheap form for general distribution among our church members for their better information regarding our faith and practices. The QUARTERLY MEETING placed the matter in the hands of a committee, who suggested that the statement as found in the "Basis of Union" be published with references to the Scriptures teaching the same. Their report was adopted. And it is hoped the result will prove helpful in the work of the churches.

Sept 1884

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DOCTRINAL STATEMENT.

I. The Scriptures.

a. The Holy Scriptures of the Old and New Testaments have their authority from GOD alone, and are given to us by divine inspiration. II Tim. 3:16,17; II Pet. 1:21; Acts 3:21.

b. They are the only perfect, supreme, infallible and sufficient standard of faith and practice. Prov.30:5,6; John 17:17; Psalm 119:9-11; I Peter 1:25.

II. God.

a. There is one true and living GOD. Deut. 6:4; I Cor. 8:4; Jer. 10:10;

b. He is an infinite Spirit; self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. John 4:24; Psalm 147:5; Heb. 4:13; Psalm 139:7-10; Psalm 119:68; I Tim. 1:17; Deut. 32:4; Eph. 2:4.

c. He is the creator, preserver and sovereign of the universe. Rev. 4:11; Heb. 1:3; Psalm 22:28.

d. He is inexpressibly glorious in holiness, and worthy of all honor, confidence and love. I Pet. 1:15,16; Rev. 4:11; Mark 12:30.

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c. In the God-head there are three persons in one--the Father, the Son, and the Holy Spirit, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption. John 10:30; Acts 5:3,4; Eph. 2:18; II Cor. 13:14.

III. *Jesus Christ.*

a. Jesus Christ, the Son of GOD, is the person of the Trinity, who, by virtue of his sacrificial work, is the world's redeemer and the Saviour of all who believe. Luke 1:35; Mark 1:1; John 3:16; 20:31; 1:12,13; 6:53-58.

b. He is at present the intercessor of his people at the right hand of the Father, and is to be the Judge of all men. Isa. 53:12; Rom. 8:34; Heb. 7:25; I John 2:1; Acts 7:30,31.

IV. *The Holy Spirit.*

The Holy Spirit is the person of the Trinity by whom all saving, comforting and sanctifying power is exerted upon human hearts. John 14:16,17; 15:26; 16:7-11; Rom. 8:11; I Pet. 3:18.

V. *State and Fall of Man.*

a. Man was created sinless. Gen. 1:27; Eccles. 7:29; Eph. 4:24.

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b. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death. Gen. 3:6-24; Rom. 5:12; I John 1:8-10.

VI. *Atonement.*

The perfect life, vicarious death and resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God. Isa. 53:5; I Pet. 1:18,19; John 3:16; Rev. 5:9; Rom. 4:25; 3:25,26.

VII. *Regeneration.*

In regeneration a new life principle is begotten in the soul of man by the Holy Spirit through the word of truth producing a disposition to joyful obedience to Christ and to holy conduct in life. Ezek. 11:19,20; Titus 3:5; Jas. 1:16-28; Eph. 2:11-14; Col. 1:12-14, 21,22.

VIII. *Repentance.*

In repentance the sinner, having seen his sin, being moved by the energy of the Holy Spirit is led to hate it as an offence

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against God, and apprehending the grace of our Lord Jesus Christ, lovingly returns to God to walk in the way of His commandments. II Cor. 7:10; Acts 5:31; Luke 18:13; 15:17-19; 2:37,38.

IX. *Faith.*

Faith is a conviction of the intellect that God will perform all that He has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of salvation as revealed in the gospel, and is a condition of justification, of cleansing from the pollution of sin, and of all subsequent gospel blessings. Heb. 11:6; Rom. 10:9-11; John 1:12,13; Eph. 2:8; I John 5:1; John 20:31.

X. *Justification.*

Justification is an act of God wherein He accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on condition of faith alone. Rom. 5:1,16,18; Acts 13:39; Isa. 53:11.

XI. *Sanctification.*

The Scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of His holiness; that it has its beginning in regeneration, and that it is carried on

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in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means--the Word of God, self-examination, self-denial, watchfulness and prayer. I Thess. 4:1, 5:23; I Cor. 6:11; II Cor. 7:1; Prov. 4:18; Rom. 12:1,2.

XII. *The Christian Sabbath.*

We believe that the first day of the week is the Lord's day or Christian Sabbath and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all means of grace both private and public, and by preparation for that rest that remaineth for the people of God. Luke 24:1-7, 33-36; Acts 20:7; John 20:19; I Cor. 16:2; Heb. 10:24,25; Ex. 20:8.

XIII. *A Gospel church.*

a. We believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights, and privileges invested in them by His word. Acts 2:41, 42, 47. 8:1, 11:22; I Cor. 4:17. 11:2; Matt. 28:20; Eph. 4:7.

b. In a more general sense the word "church" is used to designate all whose names are written in the Lamb's Book of

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Life. Eph. 1:22,23, 5:25,27; I Cor. 12:28.

c. The only Scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus. Phil. 1:1; Acts 14:23; I Tim. 3; Titus 1.

XIV. *Baptism.*

This is the immersion of believers in water into the name of the Father, Son and Holy Spirit; in which are represented their death to the world, the washing of their souls from the pollution of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God. Matt. 3:5,6; Mark 1:4,5; John 3:22,23; Matt. 28:19; Acts 2:41, 8:12, 36-39; Rom. 6:3-5; Col. 2:12; Gal. 3:27,28; I Pet. 3:20,21; Heb. 10:22.

XV. *The Lord's Supper.*

The Lord's Supper is an ordinance of Christ, to be observed by the churches in the manner indicated by Him. Matt. 26:26-30; I Cor. 10:16,21, 11:23-26,28,29; Luke 22:14-20.

XVI. *Death.*

a. At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God,

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awaiting the full redemption of their bodies. Heb. 9:27; Eccles. 12:7; II Cor. 5:1-9; Phil. 1:23; Rom. 8:18-23.

b. The wicked are cast into Hades, reserved unto the judgment of the great day. Luke 16:22-31; II Pet. 2:9; John 5:28,29.

XVII. *Resurrection.*

There will be a general resurrection of the bodies of the just and of the unjust, the righteous in the likeness of Christ but the wicked to shame and everlasting contempt. John 5:28; Rev. 20:12,13; Acts 24:15; Rev. 15:22,23; Dan. 12:2.

XVIII. *General Judgment.*

There will be a judgment of quick and dead, of the just and the unjust, on principles of righteousness, by our Lord Jesus Christ, at His second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fulness of eternal life and joy. Heb. 17:31; II Thess. 1:7-9; Rev. 20:11-15; Matt. 25:31-46; II Cor. 5:10; Matt. 13:41-43,49.

CHURCH POLITY.

Article I. The voluntary principle underlies the whole church polity of the New Testament. Each church is independent, but the churches are interdependent. All the power the more general bodies have over the less general and the individual churches is to advise and enforce advice with the strongest moral motives. In case a church, or the churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship.

Article II. Each church as occasion may require shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other churches. If a church, torn by dissensions and heresy, decline to seek assistance of this kind, it is right of the more general body to send the a delegation to assist the church as far as this may be possible.

Article III. Any church should be careful in granting a license to preach. Every license, to be valid, must be signed by the pastor and the clerk of the church granting it, and countersigned by at least two neighboring pastors after an examination of the candidate's qualifications.

Article IV. When a church desires the ordination of a brother, a council from as many of the nearest churches as will secure the attendance of at least five ordained pastors, with a suitable number of laymen, may be called; or a more general body may be requested to attend to the matter.



